it, on the high authority of Wolfgang Kohler, that Planck's law is the only vestige of directive principle discernible in the inorganic world, and that this is expressible only in psychological language (cf. p. 142).

Of all the Holists, Haldane alone consistently uses language which postulates in principle directive or teleological activity behind all natural phenomena, repudiating the notion of purely mechanistic causation in any part of Nature.

Nevertheless, this teleological holism remains, in my opinion, the only possible, the only respectable alternative to a dualism or vitalism of some kind. We must glance at the leading modern efforts in that direction. But first I wish to insist on the key-position, the crucial nature, of two closely allied problems, the problem of memory and the problem of instinct; to consider the mnemic theory which professes to offer a solution of these two problems; and to expound a way of explaining the wholeness and unity of complex organisms which may best be called * Monadism *.

It seems proper to refer briefly here to a doctrine, best known as * psychic monism', which claims to solve the problem of the relation of the psychical to the physical, and which may easily be confused with the holistic doctrines of the group dealt with in this chapter.

Psychic monism *is* a modern derivative from Spinoza's two-aspect doctrine; and it is difficult to say who first formulated it, because in some formulations it is not clearly distinguished from the parent

doctrine. I think G. T. Fechner and his disciple Paulsen were its first sponsors. At the present time it is ably expounded by C. A. Strong. The essence of psychic monism is the